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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Monday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day*.

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

THE LIGHT-GIVING WORD.

Extracts from a discourse delivered before the Atlanta Bible Society, of Georgia, by Atticus G. Haygood, D.D., upon the text: "The entrance of thy word giveth light; it giveth understanding to the simple."—*Psalm cxix. 130.*

The word in our text rendered "entrance," as some masters in Hebrew criticism tell us, signifies "opening" or "unfolding," rather than coming into or passing through. The figure underlying the word is not the window-pane through which the sun rays pass—the dead glass a medium only and retaining nothing of the light—but rather a living plant, receiving into its very substance the life-evolving beams, and so, under the solar stimulus, growing after its type and unfolding whatever of grace or goodness its life enfolds. It is not that God's word imparts knowledge only, that may lie mouldering in the memory as dead learning—itself like other dead things hurtful to health and dwarfing to life—as when a student learns mere facts; but that it develops wisdom—an unspeakably better thing than knowledge—as when the sincere student grasps the real meaning of facts,

makes the truth they teach his own and grows thereby in grace and strength, and so growing becomes truly a man "made free by the truth."

Not all who read the word of God receive into their souls the life-unfolding light; the issue depends upon the spirit of him who receives it. The Psalmist says, "It giveth understanding to the simple." "Simple" here means sincere, not stupid. The truth-seeker finds the pearls of price in the holy book; the captious caviller finds nothing in it that will do him good. Rather, received in such a spirit the divine light may destroy him, as sun heat where life is develops it, but where death is hastens decay. As the apostle teaches us that the word of God is a savor of life or death as men receive it well or ill. The words "giveth understanding to the simple" are the Old Testament form of stating the beatitude pronounced upon meekness, which means teachableness.

Our heavenly Father has given us for our instruction and salvation three great volumes—the book of words that we call the Bible; the book of works that men call nature; the book of providence that they call history. Not everything that is true and more than worth knowing is in either one of these books. There is nothing in either, rightly read, that makes untrue anything in the others rightly read. Rightly read, each helps to the understanding of the others. It is the part of folly to seek in either one of these books truths they were not intended to teach, and that in the nature of things they cannot teach.

It is not only foolish, it is wrong, to seek in either one of these books of God what he did not design that it should reveal to us. In seeking to force these books to serve ends impossible to them, we abuse them by misusing and perverting them. In these respects the Bible has been ill-used by friends and foes. Its enemies have sought to impeach its credibility by declaring it to be inaccurate or untrue as to subjects it does not so much as consider. Their best excuse is that good men, zealous in spirit, honest in purpose, but mistaken in their conception of the Bible, have sought to prove by it conclusions irrelevant to its real testimony.

The Bible does not teach what we call natural science; science comes by investigation, not by revelation. The true instruments for the study of astronomy, for example, are the telescope, the spectroscope, and the calculus. The first chapter of Genesis is not a treatise upon astronomy, nor is the first part of the nineteenth Psalm. These Scriptures describe the heavenly bodies as they appeared to the eye. Astronomy corrects the conclusions reached through the eye and shows what their real movements are. But if the Bible does not teach astronomy, neither does astronomy teach theology.

We misuse and abuse the Bible by reading in it statements concerning matters it does not so much as allude to; by making it a textbook on astronomy, geology, chronology, anatomy, or other sciences to be learned in God's book of works and not in his book of words.

I mention another misconception that has wrought no little confusion and evil in men's thoughts about this holy book: the notion that everything the Bible contains must be vindicated, as in itself true and good, in order to maintain the foundations of the Christian faith.

Misconceiving the true use and meaning of Scripture history, in many of its darker passages, infidels charge upon Christianity itself approval of many wrong and wicked things because the honest writers have recorded them in the forty or more little books that make up this volume we call the Bible. The Christian religion is not attacked, although they mean it so, when infidels point to crimes and cruelties and customs that are recorded of the semi-barbarous life of ancient Israel, and attribute to the will of God the evils wrought by ignorant or wicked men. Nor is the Christian religion in the least defended by seeking to vindicate the wrongdoings of men whose stories are told by the sacred writers, least of all by seeking so to explain their obvious sense as to make them harmonize with the perfect truth of the Son of God.

If we will only consider well what Jesus himself teaches and abide in it, there is no danger of looseness of opinion in determining what is the right significance and use of those parts of Bible history that as history are most instructive and useful, but that being defended as in themselves right and good are perverted, misused, and harmful.

The history is in itself of priceless value; it shows how long and patiently the God of history and providence has sought to bring his children to the knowledge and practice of the truth as it is in Jesus. It shows also how hard of heart his children have been in learning that truth saves and blesses mankind, and it illustrates the exceeding sinfulness of sin.

Men who wish to know the saving truths of God, the truths that deliver the soul and make it free, will search the Scriptures. This truth they will find nowhere else, for nowhere else is it revealed to man; nowhere else, except as it is seen in the light of Jesus, has this truth been perfectly taught and perfectly expounded by being perfectly lived. We will not find these truths in nature; science cannot discern them by investigating the facts of nature or the records of history. One of the dreariest books in the world is Herbert Spencer's "Data of Ethics,"

in which he seeks to find a basis of ethics in mere nature.

The seeker of spiritual truth, the truth that comes with the soul-unfolding light of God's thoughts of and for men, will find it in the word of the Lord. He will find profit in every page. It is all important, though not equally important. He can spare none—history, laws, poetry, proverbs, prophecy, Gospels, Epistles, the Apocalypse, it all deserves his best study.

I do not tell you that all chapters are of equal importance; you know this is not true. The writers of these books make no such claims. To use the Bible so is superstition; it is to make a mere fetish of it, and so lose out of our lives its true and blessed use. The spiritual instincts of good people tell them where the most important pastures are; they know where they find most of the bread of life and of the water of life. If the Bible in big type that my mother used showed where she had lingered most in these heavenly places, it did not show that she had treated any part of it with irreverence, but that her soul had fed on those richer fruits that her Lord had set before her.

We owe to this book all that makes our civilization better than paganism. And all the paganism in thought, sentiment, or custom that still lingers in modern life comes to us not out of the Bible, but by heredity from our heathen ancestors, whose blood still tells in our imperfect civilization.

How much our English Christian civilization owes to this holy book few persons, as it seems, have considered. As to natural gifts, as to fidelity to what he conceived to be a sacred trust from God in the exercise of his kingly office, England never before or since had a greater man than Alfred, well called the Great. When he had beaten the heathen oppressors of his people in many hard-fought battles, and was ready to begin the more difficult work of bringing his people into something like social and civil order, he took counsel of the word of God. The history tells us that King Alfred's code, or "Alfred's Dooms," as they are called, begin with an almost literal transcript of the Ten Commandments. Those chapters in Exodus that set forth the laws of Moses, concerning the ordinary relations of life and neighborhood and property, Alfred copies almost literally. The roots of our common laws are in the statutes of Moses. It is really a wonderful history; but we cannot follow it now. I have alluded to it only to show you how it comes to pass that, in the very fibre of our common law concerning the rights and wrongs of things between men and men, we find the teachings of the Holy Scriptures.

If we wish to know the truth concerning God and his relation to men; if we wish to know the truth concerning men and their relations to each other, we will go to the Bible. This book alone reveals God to men, and it alone reveals man to himself. Whatever is true concerning rights and wrongs, as between men and God, as between men and men, in all the relations of life, we find in the Bible. This is so true that there is nothing that the best men and women believe to be right that is not taught in the Bible; nothing wrong that is not denounced and forbidden in the Bible. This is so true that

there is in all civilized life no custom or law that makes for righteousness that this book does not directly or by implication teach; there is no law or custom in any nation—civilized or savage, Christian or heathen—bad in itself, that this book does not denounce, forbid, and war against to the end—rooting it out of the world. This is so true that there is not in the whole world to-day any wrong suffered by any that obedience to the teachings of this book would not right. It would purify government, make trade honest, sanctify homes, break every bond of oppression, and make the whole world free and good and happy.

FOREIGN DEPARTMENT.

JAPAN.—Mr. Loomis writes:

This has been the most remarkable season known in Japan since the coming of foreigners in 1859. In addition to one destructive earthquake there has been a succession of storms that have brought interruption of travel in all directions, and very general ruin to the homes and productions of the people. Many hundreds and perhaps thousands have lost their lives.

MEXICO.—*El Evangelista Mexicano*, one of the newspapers published by the Methodist Episcopal Church, South, in Mexico, contains a long account of a memorial service held in the Church of the Messiah, on the 22d of September, to commemorate the late Dr. Patterson, who had spent twelve years of his life as a missionary in Mexico before going to Venezuela.

JAPAN.

YOKOHAMA, June 5, 1889.

About one year ago four young men from the province of Tosa left their homes and came to Osaka. It is reported that they were filled with such hatred of the present government that they set out for Tokio with the purpose of assassinating some of the officials whose conduct had been especially obnoxious to them.

While at Osaka they had a quarrel among themselves, and two of them killed one of their companions, and were sentenced to be hung for their crime. While in prison, awaiting execution, one of the Christian women at Kochi sent them a small tract, which contained the *Ten Commandments* and a brief exposition of the same. They had probably heard some preaching before, as the reading of this little treatise decided both of them to give their hearts to God and trust in his pardoning grace. The Lord heard their prayers and gave them peace and joy in the sure hope of sins forgiven and eternal life. The change in their lives and characters was like that from darkness to day. Just before they were called to die they sent a letter of thanks to the one who had sent the book, and also a letter to their kindred and friends, in which there were expressed a complete resignation to the will of God and readiness to meet their unfortunate end.

So great was the impression which their conversion made upon their relatives and friends that when in

accordance with the Japanese custom the hair of those who suffer capital punishment was received by the respective families, a request was made that there might be a Christian service held over these relics. As the mourners were all heathen, and would offer the accustomed homage to the spirits of the departed, it was thought best not to mingle Christianity with the heathen rites that many would observe.

There remains, however, this fact: that Christian truth does prepare even those who have been the greatest sinners for a peaceful death, and gives an assured and most precious hope of a better life. This incident is likely to be of great value in leading many to think more favorably and earnestly of that religion which the Bible teaches.

H. LOOMIS.

CORRESPONDENCE FROM THE LEVANT.

BIBLE HOUSE, CONSTANTINOPLE, Oct. 15, 1889.

I wrote you some time since about the difficulty that Mr. Marsh, of Philippopolis, had encountered in his Bible work in the Bulgarian army. The bitter and narrow spirit displayed by the Bulgarian Exarch is freely denounced by officials high in rank. Among others the chief secretary of the Prince spoke in severe terms of the conduct of the Exarch. And the secretary of Minister Stambolof said to Mr. Marsh that their honor was more offended than ours, as they themselves had put Bibles into the prisons, and that we might rest assured that they would not drop this matter until it was made right. They wished to come to a mutual agreement with the Exarch if possible, as they did not wish to seem at variance with him. "It is a matter of interest," adds Mr. Marsh, "to see that a number of the leading papers condemn the Exarch for his shortsighted and narrow-minded course."

Not long since Mr. Sotiriades, our superintendent in the Smyrna field, called on the Greek bishop for the purpose of interesting him in the Bible work among his people, and if possible securing his active sympathy and co-operation. The bishop received him cordially and conversed with him freely about the subject, until he discovered that his visitor was a Protestant. He then seemed to lose all the interest he had manifested in Bible distribution, and turned his strength to a most scathing denunciation of the whole Protestant system.

Our hard-working colporteurs continue to encounter divers kinds of persecution in various parts of the field. Perhaps as annoying as any is that given by ignorant and bigoted officials. Thus Mr. Harotoon Sirobian, in the Amasia district of the Samsoon field, was arrested and his books seized and to some extent condemned because of the expression, "Son of God," found in them, which to the enterprising official was blasphemy and not to be tolerated. When the colporter protested that for 1800 years Christians of all nationalities had believed in the Son of God, the Moslems turned on the Greeks and Armenians, reproaching them severely, and saying: "As you believe in Christ as the Son of God, it is a sin even to eat the bread you bake or the mutton which you sell." Mr. Sirobian was finally banished from Latik, where this occurred, but on his return some weeks later he met with an entirely different reception. His old enemies made complaint to the

Kaimakam, but the Kaimakam was a new man and an educated one, and was not much impressed with their complaints. He promised, however, he would examine the books, which he did, and having purchased some for his own use, gave him complete freedom to carry on his work.

On the other hand, a colporteur in Bitlis met with opposition of a very different nature. As he passed through the streets he was called into a house by some workmen who desired to see his books. He was obliged to pass a Turk, who, enraged because he was carrying Bibles, furiously aimed a blow at his head with an ax. The colporteur avoided the blow, but his hand was severely injured in the encounter which followed, and more serious results were prevented only by the interference of the workmen, who hurried to the place. This can hardly be dignified with the name of persecution, but is an illustration of the kind of danger attending these men in their work.

The Mardin colporteur in a distant part of his field was accused by a military officer of selling improper books. At the time appointed for the examination he found a number of officials gathered, and the complainant called the attention of the governor to a passage in the New Testament where Christ is spoken of as having ascended on high and sitting on the right hand of the Father, claiming that this was blasphemy. The governor, who seems to have been an intelligent and fair-minded man, silenced him with the remark: "This is their belief, and that, too, from a time antedating our prophet." The books were eventually restored and the governor and others made extensive purchases.

M. BOWEN.

ARGENTINA.

LETTER FROM MR. MILNE.

BUENOS AYRES, Sept. 3, 1889.

Herewith I inclose summaries for May, June, and July. The numerous donations by Chiapponi are due to the fact that I have authorized him to give Portions freely to the immigrants who wish for them, as he meets them on the cars as they leave the capital for their new homes in the interior, often more than a thousand miles distant. These volumes undoubtedly sometimes fall into the hands of those who do not value them, but in many cases they are highly prized, and we may rest assured that God will take care that his own word shall not return void. My first meeting with Penzotti was when I sold him a Gospel of St. John in a ball-room, as he stood ready to begin a dance.

By going to the Immigrants' Home we could distribute an unlimited number, but the crowd is so large that there would be less probability of the books getting into the hands of the right persons. So that while we do not pretend to reach all the immigrants who come into the country, we have begun and mean to continue an important distribution among them.

DEPRECIATED CURRENCY.

In former letters I have remarked on the depreciation of the national currency, and the bad effect this has on our returns. The measures of the govern-

ment to arrest a further depreciation have failed, and a wild speculation continues, especially in land. Last week an Englishman sold some land for a million and a half of dollars, and thought he had made a good bargain, but before paying a dollar the purchaser sold it again for fourteen and a half millions. Vast sums are being expended on city improvements, and as guarantees on new railways. Hardly any one doubts that the outcome of our boasted progress will be a financial catastrophe.

A CHURCH DUE TO BIBLE COLPORTAGE.

I am glad to turn to a more pleasing theme. By the courtesy of Dr. Drees I was invited to attend the dedication of the new church at Mendoza. The distance is 720 miles by rail, and the line is owned by four different companies, all of which granted passes for the occasion. The city is delightfully situated at the foot of the Andes. The former Mendoza was destroyed by an earthquake on March 20th, 1861, and portions of four immense churches are the only vestiges that now mark the site. The new city, built at a short distance from the old, has grown year by year, till it is now beginning to overlap it. From fear of earthquakes there are hardly any houses with more than the ground plan, and for a like reason the streets are very wide, and being planted with trees, the city has more of the aspect of one of your cities than any other I have seen in South America.

Our colporteur, Thomas Cingiali, went to Mendoza in March, 1885. Though far from fluent in the use of Spanish, he has strong faith, and God, who is so often pleased to employ feeble instrumentalities, made use of him for the salvation of a number of persons in Mendoza. Soon a Sunday school and prayer-meeting were established, and some time later a countryman of his own, Carlos Busani, who was about to leave Buenos Ayres for Italy, was so overpowered by Cingiali's appeals for help, that he gave up his plans and went to aid in the evangelization of Mendoza. Though hardly any in advance of Cingiali, either in attainments or faith, he had command of his time and could give himself uninterruptedly to the work, which has continued to prosper until now. A little more than a year ago, an ordained pastor, the Rev. J. Dominguez, was sent there, and to-day there is a good congregation, with a church which has cost close upon ten thousand dollars.

In view of these antecedents, you can understand what a pleasure it was for me to be present at the dedication and take some slight part in the services. To meet the wants of the English, who have just begun to go to Mendoza for the railway prolongation, the morning service was held in English, and on that occasion, as well as at the Spanish services, Dr. Drees clearly traced the origin of the church to Cingiali and the American Bible Society.

After the death of Cingiali, at the close of 1886, before I had another man to occupy his place, Mr. Henricksen, of the British and Foreign Bible Society, sent one of his colporteurs to make the city of Mendoza the centre of work, and for awhile he occupied it. Since he withdrew I have had the intention of visiting the place and re-establishing permanent work, and I find that God's providence has gone before me to prepare the way. Not only is

Mr. Dominguez willing to take immediate oversight, but I found also a man, recently converted, anxious to give himself to the work of evangelization. He is an Ecuadorian, named Antonio Viteri, and longs to return with the gospel to Ecuador. He says he has had a desire for the Bible since when, as a child, he saw quotations from it in his schoolbook of sacred history. He made arrangements to work for us till the end of the year, when possibly he may give his whole time to study. A supply of books has been sent to him, and by this time he is no doubt putting them in circulation.

Yours most truly,
A. M. MILNE.

LETTER FROM MR. MILNE.

BUENOS AYRES, Oct. 8, 1889.

Since my last the annual meeting of the Methodist Mission has been held, with Bishop Walden presiding. There were present some thirty members whose time is wholly given to the work, together with some twenty unpaid helpers. Various appreciative resolutions were passed concerning our work, and this might well be, since nearly all the points occupied by the Mission, outside of the city of Buenos Ayres, were at the outset the immediate outcome of the work done by the American Bible Society; and four of its members, filling now the post of pastors, had no other training save that which they acquired as Bible colporteurs.

BIBLE COLPORTAGE IN ARGENTINA.

BY REV. ANDREW M. MILNE.

You will notice some new names in the monthly summary. A little more than two months ago I put an advertisement for Bible colporteurs into one of the Spanish daily papers, and, although it was plainly stated that a practical knowledge of the gospel was an indispensable qualification for this post, a large number of persons made application. Each in his turn had his attention called to the wording of the advertisement, and was asked if he fully understood the meaning of the indispensable pre-requisite, and if he possessed it. Had the matter been a less solemn one, some of the answers given would have been amusing. In proof that they possessed the qualification referred to, a number of them stated that they had uncles, or other near relations, who were priests; while one or two had been *sacristanes*, and two or three had taken preliminary studies for the priesthood. Whatever my opinion of the applicant, he received a copy of our General Instructions, a Gospel or a New Testament, and two or three tracts, with what I considered a suitable admonition.

Among the rest came F. S., a Spaniard, who had been a tract distributor, and had helped a colporteur in making out his monthly reports in Seville. An acquaintance, who knew that he was seeking employment, took him the paper, and called his attention to an advertisement which he thought would suit him. As he looked at it, my advertisement, immediately below, caught his eye, and he said to his friend: "No; that below is the thing I want." As his friend is a tenacious Romanist, he would not have helped him of his own accord to get such a situation; but, as F. S. remarked, this only brought out the over-

ruling providence of God. He is married and has one grown daughter, but is willing to go wherever he may be sent.

No less remarkable is the case of M. A., who made application at the same time. He is a bright, intelligent young man, about twenty-seven years of age, and though a Spaniard by birth was brought up here. My first impression was that he was too much of a gentleman for our work, but, as he had applied, I explained to him the nature of the duties, the difficulties and the encouragements of the place, and put to him the same questions which had been asked of the others. He frankly confessed that he had no such experience of the gospel, but as it was an experience, and not something born within one, he hoped it could be acquired. I gave him also a copy of the General Instructions, a few tracts, and a New Testament with a few passages marked for prayerful reading. A few days later he returned and expressed a desire to make a trial of colportage, not because he lacked employment, but from a strong conviction that he ought to do it. I agreed to let him make a trial for two months. He has just been in and given me an account of his experience. He says that when he first read my advertisement he was collecting for an insurance company, and he made application to me thinking that the situation might be more remunerative than the one he had, but discovered his mistake the moment I began to speak with him about an experimental knowledge of the gospel. He understood what was meant, and was ready to make any sacrifice to obtain it. Like Antonio, the Ecuadorian mentioned in my last, he has felt a desire to know about the Bible ever since he read some quotations from it in the sacred history at school. Like him also, he had tried spiritualism, and had found in it no rest. Now he has peace and comfort, and is ready to do anything for Christ's sake. Seldom have I seen a more decided conversion. The ordeal he had to go through the first few weeks was very severe, but it has been of much benefit to him. He thought it would be convenient to carry his books in a basket, but soon had to abandon it, as every now and then he was asked the price of his tomatoes and eggs. His efforts to bring his relatives to the same source of comfort led them to the conclusion that he was deranged. He has now gone to Montevideo, and will soon start for some of the country towns of Uruguay. He is so thankful to God for his wondrous grace that he is willing to do or suffer anything for the Saviour.

LETTER FROM BRAZIL.

MARANHAO, Oct. 11, 1889.

Since I last wrote you I have made a trip from the city of Pernambuco into the interior, crossing into the province of Parahyba do Norte and down to the capital, where I spent a few days with the brethren of the Pernambuco Presbytery, then in session. Accompanied by two colporteurs, I visited a number of towns, villages, and settlements in that section. From Parahyba we extended our work through the country in different directions. I sent one of the colporteurs through the provinces of Pernambuco and Alagoas, while with the other I came into the province of Rio Grande do Norte, where we had a most interesting

visit; and in the capital I preached to a large and attentive audience in an old theatre building, furnished me free of charge. I made a brief visit in Ceara, where the drought has had a disastrous effect, and then came to this place.

From here the colporteur, with a companion, goes to visit fourteen towns, with villages and settlements intervening, in this province and that of Piauhy. I think it desirable myself, while I am so near, to go on to Para and Manaos, and ascertain whether there is any man among the brethren there whom I can employ as a colporteur in that section.

Throughout this northern country I find poverty and ignorance prevailing to an appalling measure. Along the cities and towns of the coast, where most of the people who can read reside, a good supply of Bibles has been distributed, and there is less for us to do. But as we go into the interior we meet poverty, ignorance, and fanaticism in great power. Expenses are great and sales comparatively small; but we press on in the fear and love of Him whose word we circulate.

I am keeping fairly well, though not so strong as I was last year. I find the heat greater and more exhausting than in the south.

H. C. TUCKER.

LETTER FROM BRAZIL.

MANAOS, Nov. 7, 1889.

On my way hither I spent a few days at Para, where I found a man whom I hope to secure as a colporteur. He is now engaged selling small tracts, books, etc., and when he has disposed of what he has on hand he will be ready to begin our work. He is an energetic, stirring man, and in the province of Para he will find a number of towns and villages to which he can get ready access by the steamboats which ply on the rivers and channels among the multitude of islands at the mouth of the Amazon.

As I could not secure him at once, I determined to make a trial alone in the Amazon Valley. Taking passage on one of the river steamers, I sold a number of copies of the Scriptures to the passengers and crew. One merchant trader, on his way to the Purus River, bought a few copies for Indians in his employ, whom he had taught to read Portuguese. I shall expect to hear further from him, and hope the way may be opened for more work in that direction. As the steamer stopped at different parts along the way, I had opportunity to sell a few books while they were taking and discharging cargo.

On the third day we reached the town of Santarem, at the mouth of the Tapajoz River. There I met several Americans who represent a colony that came to this country years ago. Some of them have intermarried with the Brazilians. They have Indians in their employ whom they have taught to read and write. One man is a son of the Rev. Fountain E. Pitts, one of the earliest American Protestants to make an exploring tour in Brazil and the Argentine Republic. He was sent out, in 1835 I think, by the Methodist Episcopal Church. This gentleman, Dr. Josiah Pitts, kindly opened his house for preaching, and we had six services. Large audiences were present and manifested much interest. I soon sold all the Scrip-

tures I had brought with me, and as there were calls for more I sent to Para for another box to be forwarded at once. One of Dr. Pitts's sons has kindly offered to see that all who desire shall be supplied with a Bible. There is much need of a missionary at that point. The priest sought to do us much harm, but in God's providence it all turned out for our good. When I was about to leave, he told the people they must send up many fire-rockets to purify the air of the lies which that fool had preached, and to drive away the devil. So as our steamer moved out of port, quite a number of fireworks were exploded in the air. As the priest was interested in the sale of the fireworks and shared in the profits, you can readily see a motive for his course. In this town is another Christian young man, named Fulton, the son of a Presbyterian minister. He is in charge of a steam launch which makes trips up several of these rivers. I hope through him to send copies of the Scriptures to different places, and thus scatter the seed and open the way for more.

I came on from there to Manaos, the capital of the province of the Amazons. We made a few stops along the way, and I used such opportunities as offered for the sale of the Scriptures. One of the engineers on the steamer is a Wesleyan local preacher from Trinidad, West Indies. * He became much interested in the accounts of our work, and promised to carry with him copies of the Scriptures for distribution on the Madeira River. I count much on his assistance, and am glad to have all these people in sympathy with our work. One man in Santarem showed his interest by a contribution of about twenty-five dollars; others have promised to help in the same way.

In Manaos is stationed Rev. Marcus Carver, one of Bishop Taylor's missionaries. My arrival was opportune, and I had the pleasure of celebrating the marriage between him and Miss Mueller. Thus far, I find the people of this valley very much scattered. The only means of travel is by water, and the inhabitants always live near the banks of the streams. There are really very few towns or villages, but the steamers stop at many places, little stores, trading ports, etc. A colporteur travelling on these steamers could reach the majority of the people. He might occasionally stop over at a village and wait for the next boat. But the work is going to be costly, and even travelling second class a colporteur would incur considerable expense. I suppose there are few civilized countries where the population is more scattered than in the Amazon Valley. I hope presently to have a man try the places which are more thickly populated, and for the present I shall do what I can through the friends above referred to.

The last mail from the south reports all going on well, but the times continue very hard throughout Brazil. The people complain of poverty. Old men tell me they have seldom seen more financial depression among the lower classes. I believe there is money, but it is not in the hands of the common people.

I am grateful for continued health in all this journey. I am now more than three thousand miles from Rio de Janeiro, but I hope to reach there by the first of December. I was pained to hear of the

death of my colleague, Dr. Patterson. I pray that another may soon take up his work.

H. C. TUCKER.

LETTER FROM REV. E. T. DOANE.

PONAPE, Oct. 13, 1889.

DEAR BROTHER:—Your letter of May 15th and others of earlier date are all at hand. I am happy to report the arrival of the Ponape I. and II. Kings. You have furnished us now with all you have in print of the Ponape Scriptures, and we thank you much for sending them. I have not time just now to speak of any future printing, or reprinting, but will write in a few weeks, *via* Manila, and will then suggest what we will want.

Very truly yours,

E. T. DOANE.

THE GOSPEL IN A MOSLEM'S HANDS.

The Rev. George McKelvie, writing from Mhow, in Central India, to the Montreal *Presbyterian Record*, tells the following story:

The last addition to our church is a young man named Shah, the eldest son of a noble house in one of the largest native States. His family is traced back to a general of one of those fierce old Mohammedan kings who planted the banner of the prophet on Indian soil. Mr. Shah's father holds an important position in the State, and is possessed of considerable property. Being anxious that his son should be fitted for public life, he sent him to Aligarh College for the study of English, intending to send him to England to prepare for the higher law examinations. About this time, while travelling to Lucknow, Mr. Shah had, as travelling companion, a young English gentleman, who entered into a pleasant conversation with him. After awhile the Englishman asked him if he had ever read the Bible. Shah, who was a very bigoted Mohammedan, rather scornfully said he had not. Nevertheless, the gentleman opened his bag and took out a beautiful little Testament, and asked him if he would read it. Shah, though very reluctant, promised, as he says, for "politeness' sake." They parted at Cawnpore—the gentleman giving his name as Thomas Johnstone, and asking Shah to write him what he thought of the book. Some time passed without Shah writing, when one day he received a letter from Mr. Johnstone, which has been lost. Some idea of its contents may be gathered from Shah's reply:

"DEAR MR. JOHNSTONE:—I received your note yesterday. I am sorry to say I have not read the whole of the book as yet, as I don't take any interest in it, though I have read a good deal of it, but sorry to say, not through. As I promised you to read it from the beginning to the end, I will fulfill my promise. You ask me how I like the 'Book of Life.' Well, this question you ought not to have asked me, because I do not care for it at all, yet I will keep it as your present, and read it whenever I have time, and think over it as you wished me. Are you pleased, sir?"

"Yours, etc., SHAH."

Mr. Johnstone did not reply till some time after, when he had received another letter from Shah showing a change in his views, but who can doubt that all

this time he was bearing his poor friend up before the throne of grace?

A change had now gradually come over Shah's feelings in regard to the book. He used to take it to his uncle's house and translate it to his cousin. She was a remarkable young woman, and listened with great eagerness to the word of life. She told Shah of a book that had made a great impression on her mind. It was a short history of St. Augustine and his mother that had been given her by a Zenana visitor. But her father had burned the book and forbade the lady to come to his house any more. Now Shah was all eagerness to speak to Mr. Johnstone about the book. He went to Cawnpore for this purpose. But, alas! his friend had died a few days previously of typhoid fever, and with a sad heart Shah returned home. Another calamity befell him in the loss of his book. This was made a blessing, however, for shortly afterward he saw on a railway platform a man whom he took to be a missionary. Going up to him he asked him to sell him a Bible. The gentleman went away and shortly returned with a beautiful Bagster's Bible. Shah paid twelve rupees for it. This book Shah read and re-read. For the first time he now read the Old Testament. His favorite study was comparing the prophecies of Isaiah with the Life of Christ. During this time his cousin seemed to grow more rapidly into the truth than himself.

About a year after Mr. Johnstone's death Mr. Shah called on a clergyman. It was a Roman priest, but Shah did not know any distinctions. He does not remember much of the conversation; but one part he is not likely to forget. Just before he left, the priest asked him to promise not to read the Bible any more. "What! not read the book that has brought me to the point of salvation! Why?" The priest said: "You don't understand it thoroughly—not that its English is difficult, but there are mysteries in it. We priests are taught to explain them." He then gave Mr. Shah some books, one of which was "Cobbet's History of the Reformation."

Shortly after this Shah became acquainted with General X., an earnest Christian. With him and his nephew, a captain in the Lancers, Shah made rapid progress in Christian knowledge. Unknown to his teachers he used to go to his uncle's house and tell his cousin what he had learned. One day she said something that brought his life to a crisis. They had been talking of the love of Christ, when she said suddenly, "If I were a man I would not be afraid to proclaim myself a Christian." These words never left his ears till he stood before his father and told him of his new-found faith and hope. His father was very angry and told him to leave his house and never see his face again. He said he could not let him stay there and destroy the souls of his other children. He would not even allow him to bid farewell to his mother. Since that time, nearly a year, he has never seen her face. His parting with his cousin was very affecting. She begged him not to leave her in the Zenana as they were about to marry her to a Fakir, who was on a pilgrimage to Mecca. She dreaded his return.

General X. and his nephew helped Shah very much in his distress. His persecutions only made him cling

more closely to his Saviour. It was about this time I became acquainted with him. As his father had sent him away almost penniless, he was anxious to earn his own bread. So he was engaged to teach me Urdu. He also taught some of the classes in the mission school. His great distress, now, was about his cousin—how he might save her from this living death. Often we talked over it, but only became more convinced of the utter impossibility of any woman escaping from a Zenana in a native State.

After five months Shah resolved to see his father once more, and try some way of saving his cousin. We all advised him against going, as we dreaded his living amongst his fanatical kinsmen. But he was resolved. He had heard that his cousin had been taken to Dehli to prepare for her wedding. After he left Indore I can only tell his story in fragments. His father seems to have felt his loss very keenly, and grieved over him as dead. His heart softened at sight of his son, and he offered to take him back to his home, promising to give him a room where he could read his Bible and pray by himself, on condition that he would not speak about Christ or go to the Christian church. On Shah's refusal, his heart became very bitter again, and from that time he never ceased to persecute him while he remained in the city. Shah saw his cousin and had some sweet talks with her; but his coming was too late. The following heart-broken letter tells all:

"MY DEAR MR. MCKELVIE:—I received your note yesterday. You will be sorry to read this letter as it conveys very sad news. My beloved cousin died on Sunday last. It was a dreadful day; dear brother, the grief which she left for me knows no bound. Her mother also is so grieved that she is like to die in a few days because she is sick at the heart. My cousin was loved by every one. . . . She spoke to me very sweet words about Christ before her death. I am not so hard-hearted a man to write these dear words in this letter. . . . When I think of her conversation I cry. . . . She is with the angels of God in heaven. I wish I was also dead on the same day when my dear cousin died. She was my comfort. I think whatever the Lord does is good. I shall be glad if I die soon."

"Yours, SHAH."

I have little more to add. His prediction about his aunt was only too true. She died a few weeks after. We are praying and believing for Shah's father. His brother says that he will sometimes go into his room and sit for hours brooding. May the Spirit of God open his eyes to the truth which alone can make him free!

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—We spent the first Sunday in October in the classic old town of Greensboro, Alabama. The society at this place has done some good work during the year by way of supplying its field. It has kept an agent in the field for about three

months. The anniversary was a very pleasant and, I trust, a very profitable occasion.

We spent the fourth Sunday with the Prattville Bible Society. My visit to this society is always pleasant. It is well organized, and takes quite an interest in its own work and the work of the Parent Society.

Our work among the Sunday schools continues to grow in interest. Over thirty schools have already sent in contributions as the result of observing Sunday School Bible Day, and at the approaching conferences we expect to hear from a large number that have not yet reported. It will take some time to thoroughly inaugurate Sunday School Bible Day in all the co-operating churches, but we have gone far enough to see that the movement is both practical and possible.

I am encouraged also to think that the collections will be more generally taken this year by the pastors than ever before for the American Bible Society in this district.

ILLINOIS.—The work moves on successfully in many counties and cities. Chicago is specially active and aggressive in the Bible cause at present. Two auxiliaries report this month.

Boone County has been doing more for a year or two past than of late. The outlook is favorable in this auxiliary. They make a donation of \$50 to the American Bible Society this year.

Winnebago County held its forty-fifth annual meeting at Rockford, October 28th. The cause is well looked after in this auxiliary, and the county thoroughly explored and enlisted. They make a donation of \$350 to the Parent Society this year. If we had a large number of such auxiliaries as this, and some others in Illinois, there would be no lack of means for the home or the foreign work.

INDIANA.—I visited, October 4th, the Indiana Conference, at Rockport, Indiana. In addition to the usual courtesies, I was pleased to receive a largely increased collection.

I spent Sabbath, October 6th, with the Vanderburg Society, at Evansville. This is one of our most efficient auxiliaries. Its territory is canvassed every other year, and donations made. This year they will set apart \$200 to that fund.

The second Sabbath was devoted to the Wabash County Society, at Wabash. The churches of this city are in hearty sympathy with our work, and observe annually Bible Society Day. The pastors exchange pulpits, and take collections, holding the anniversary in the evening. This year we had with us the Rev. W. L. Whipple, Superintendent of the American Bible Society in Persia. His sermon in the morning and address at night were very highly appreciated. A donation of \$50 was made.

The third Sabbath was spent very pleasantly and, I trust, profitably with the Dekalb County Society, at Auburn. An excellent anniversary was held, and a collection taken.

KANSAS.—The annual meeting of the Welsh Bible Society of Lyon County was held the third Sabbath. In the morning there was a meeting in the country, about three miles from town, and in the afternoon and evening two in Emporia. All were well attended. There is no other society in this State that does such

thorough work for the Bible cause as this one. No contributions were taken at the meeting. Devotional exercises, with abundant singing, were followed by reports of what had been done the past year, the election of officers, and then came essays, speaking by the children and young people, and short addresses by ministers and laymen. The largest meeting was in the evening, and continued for two hours or more, and not one left the church. Parents and children all seemed interested, and all are enrolled as members in every family, and money is paid by or for each one as the collector passes from house to house at their homes.

KENTUCKY AND TENNESSEE.—The number of miles travelled would indicate diversity of work for the month of October. This was necessary in order to attend the following ecclesiastical bodies, viz.: Nashville Synod, at Sweet Water; Holston Conference of Methodist Episcopal Church, South, at Morristown; and the Holston Conference of the Methodist Episcopal Church, at Dayton—all in Tennessee—and the Kentucky Synod of the Presbyterian Church, at Danville, Kentucky, at all of which I met with a cordial reception, and our Society and work were heartily indorsed.

Besides these, I attended the anniversaries of the Washington County Bible Society, Tennessee, and the New Port and Vicinity Bible Society, and the Breckinridge County Bible Society, the two latter in Kentucky. The meetings at these anniversaries were pleasant and profitable.

The canvass of Metcalf County, Kentucky, by the American Bible Society was finished during the month.

LOUISIANA AND MISSISSIPPI.—During October I have attended two ecclesiastical meetings, to wit, that of the North Louisiana Presbytery of the Presbyterian Church and that of the Cumberland Presbyterian Synod of Mississippi, the former being held at Monroe, Louisiana, and the latter at Tupelo, Mississippi. The members of these two bodies received me most cordially, and gave me ample time for presenting the Bible cause before them. The first gave me a whole evening, and the privilege of taking a collection.

In addition to the ecclesiastical bodies visited, I visited officially the following places, the most of which are interior villages, viz.: Shiloh, Farmersville, Downsville, Bastrop, Oak Ridge, Mer Rouge, Ruston, Arcadia, West Monroe, Keachie, Minden, Rayville, Delhi, Benton, Crawford, and Artesia.

MICHIGAN AND WISCONSIN.—The engagements of your Superintendent for the month have been met, with one exception. October 4th I left Milwaukee by boat for Mecostee County Bible Society, Michigan. When nearly half-way across Lake Michigan a storm came on which rendered a landing impossible on the east shore. After perilous tossing, the boat re-entered Milwaukee harbor the next day about noon, yet in time for your Superintendent to take the train for Michigan via Chicago, and was able to reach the meeting of Van Buren County Bible Society, which was a meeting of unusual interest. In the morning I spoke in the Methodist Church, and in the evening addressed a union meeting in which the Methodist,

the Baptist, the Free Baptist, the Presbyterian, and the Christian Church joined. This society was reorganized three years ago, and is doing good local work.

The anniversary of Dodge County Bible Society was one of more than ordinary interest. Union services were held in the Methodist Episcopal Church, in which five congregations joined. A beautiful tribute was paid to the memory of Rev. Silas Hawley, for years the efficient president of the society, and who had died since the last annual meeting. Your Superintendent then addressed the meeting on the work of the American Bible Society.

A number of the auxiliary societies are doing good work. Racine County Bible Society will soon complete the canvass of the city. Bay County Bible Society is vigorously pushing the canvass of its territory, and held a very successful annual meeting.

A very interesting meeting has been held by Sand Beach Bible Society, in Huron County, Mich., which was addressed by Rev. N. D. Glidden, pastor of the Presbyterian Church.

MINNESOTA AND DAKOTA.—During the month eleven Bible societies and three ecclesiastical bodies were visited, five anniversaries attended, and ten sermons and addresses delivered. In doing this I travelled 1,031 miles and spent twenty-three days away from home.

After attending the Minnesota Conference of the Methodist Episcopal Church, and visiting the Crow Wing County Bible Society, centering at Brainerd, the first Sabbath was spent in Little Falls, Minn. In the evening your Superintendent delivered an address in the interest of the Bible to an attentive audience in the Congregational Church, and a collection was taken for the Society.

The anniversary of the Brookings County Bible Society was held on the evening of the 20th, in the Presbyterian Church of Brookings, South Dakota. The Methodist Episcopal and Presbyterian churches united in this service, and Rev. A. M. Work and your Superintendent addressed the meeting.

The thirty-first anniversary of the Winnebago City Bible Society was held on the last Sabbath evening in the month, in the Methodist Episcopal Church of Winnebago City, Minn. The Presbyterian, Baptist, Free Baptist, and Methodist Episcopal churches united for the service. The large church was full.

NEBRASKA, COLORADO, AND WYOMING TER.—During this month I have been from home thirty-one days. I have travelled 3,082 miles. I have delivered fourteen addresses for the Bible cause before auxiliary societies, ecclesiastical gatherings, and ministerial associations.

I have attended the anniversaries of six auxiliaries. The first of these was Evans and Vicinity, at Evans, Col. The annual meeting of this society was held in the Reformed Presbyterian Church. The president, Rev. J. B. Sandrum, and your Superintendent, delivered addresses. This is a very limited organization, but its liberality has become noted in the State. Every year since their organization they have made liberal donations to the Bible Society. This year they contributed \$30.

The next auxiliary visited was the Weld County Bible Society, at Greeley, Col. The meeting was held in the United Presbyterian Church, and was ad-

dressed by President J. M. Wallace, Rev. Dr. Vincent, and your Superintendent. The pastors of the Baptist and Congregational churches participated in the services.

The third Sunday in the month I was with the Pueblo County Bible Society. The day was given up to the Bible cause. Union meetings were held in the Mesa Presbyterian Church in the morning, and in De Reimer Opera House in the evening. I suppose not less than fifteen hundred people listened to the addresses. The pastors were confident that great good was accomplished. Your Superintendent delivered the addresses, while pastors of all the churches participated.

The last Sabbath I was with the Fremont County Bible Society, at Canaan City, Col. I preached in the Presbyterian Church in the morning, and their offering for the Bible cause amounted to \$75. In the evening the Fremont County Bible Society held its anniversary, in the Cumberland Presbyterian Church. The rector of the Protestant Episcopal Church (who is president of this auxiliary), the pastor of the Baptist Church, and myself, delivered the addresses. The other pastors of the city participated. The day was a good one, and the influence cannot fail of being long felt.

NORTH CAROLINA.—The following extract is from the report of the agent of the Mecklenburg County Bible Society, N. C., employed by this auxiliary: "The canvass of the county was begun November 15th, 1888, and from that to the present date I have worked ten months and two-thirds; 3,070 books have been received from depository, valued at \$1,007 66; 2,238 sold, valued at \$823 09; and 838 donated, valued at \$179 22; 6,232 families have been visited, of which 3,165 were white and 3,067 colored; 1,188 families had no Bible, of which 303 were white and 885 colored; 1,142 of these have been supplied, of which 300 were white and 842 colored; 281 other individuals have been supplied, of which 132 were white and 149 colored. I have received from sale of books \$823 09. The total cost of the canvass, including value of books donated, salary and expenses, is \$836 32. Twenty-one addresses have been made in presenting the Bible cause, and collections were received from twenty-two churches or Sunday schools, and placed in the hands of the executive committee.

"Some portions of the city of Charlotte were, by your direction, left uncanvassed. Every family, however, where it was thought probable destitution of the Scriptures might be found, was visited, and as many as possible furnished with the word of God by sale or gift, according to their circumstances.

"For my work's sake I have been received with almost universal kindness by the people of the county. Indeed, in an experience of some eight years in the Bible colportage work I have never been among a people who seemed to take a more intelligent interest in the Bible cause. Even some infidels treated me courteously, and bought Bibles for themselves or families. Though several times advised by those who wished me well not to go to certain houses, lest I should be insulted, in only one instance of this kind was I rudely treated.

"For each of the 3,076 volumes of God's word that this canvass of your field has placed in the homes of

Mecklenburg my prayer is, 'Grace unto it! grace unto it!'"

OHIO.—October was, with me, a busy month with the auxiliaries. I attended the anniversaries of the Covington Female, Lake County, Bellevue Female, and the Sandusky County societies. Interest was fair in them all. Special mention might be made of the interest taken by the Sandusky County Bible Society in work for the coming year.

Besides the above meetings⁴, I addressed the Blue Ball Society and the union meeting at Middletown. The former is a valuable society, occupying the field of one good country Presbyterian Church. Noble women have made a record of their benevolent work here.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—My services on the first Sabbath in the month were given to the Polk County Bible Society, centering at Dallis, Oregon. Two union services were held at the Baptist Church, morning and evening, and were addressed by your District Superintendent. Rev. Mr. Kelsay, of the Methodist Episcopal Church, South, was present at the ensuing meeting, and took part in the services.

On Friday, the 11th, I attended the Presbyterian Synod of the Columbia Bible Society, at Pendleton, Oregon, and by invitation spoke of the American Bible Society and its important work. Resolutions favoring the Society and pledging continued co-operation with it in the distribution of the Scriptures were adopted by the Synod.

The annual meeting of the Walla Walla County Bible Society was held on Sabbath evening, the 13th, at the Presbyterian Church in Walla Walla, W. P. Winans presiding. The annual sermon was preached by your Superintendent. Rev. Mr. McLane, of the Cumberland Presbyterian Church; Rev. Mr. Wells, of the United Brethren Church; and Rev. Mr. Loomis, of the Congregational Church, were present, and took part in the services. The Presbyterian, Cumberland Presbyterian, Congregational, Baptist, and United Brethren churches united in this anniversary meeting.

TEXAS.—The work has been prosecuted as in former months, by the visitation of eight auxiliary societies and Bible committees for official purposes, by taking part in three annual Bible meetings, and by visiting and addressing three ecclesiastical bodies at their annual meetings, viz., the Mexican Border Conference and the West Texas Conference of the Methodist Episcopal Church, South, and the Texas Synod of the Presbyterian Church of the United States of America. The brethren of these bodies received me kindly, and resolutions were passed expressing grateful appreciation of the work of the American Bible Society.

The attendance at the annual meetings held by the auxiliary societies was about as usual, and the reports inclosed show about the usual results. Williamson County Society makes a donation of \$30 to the Parent Society.

I am glad to report that contributions continue to come in from Sunday schools. Our colporteurs are laboring in counties which were canvassed four years ago, and find many families without the Bible. The population in this State is very changeable.

NEWBURGH BIBLE SOCIETY, N. Y.

In presenting the annual report of the board of managers of the Newburgh Bible Society we would recognize, with sincere gratitude, the divine goodness in continuing our society to the close of another year, and in permitting us to engage in the blessed work of furnishing the Holy Scriptures to the multitudes that are deprived of the bread of life.

In deep humiliation, however, we are constrained to confess that our efforts in this good cause have not been commensurate with our ability and the magnitude of the work that is pressing upon us. On all sides there is a growing demand for the word of God, and but a feeble pecuniary response comes from the friends of the Bible. It is to be fondly hoped that the claims of the Newburgh Bible Society shall no longer remain unheeded, and that sufficient funds will be put at its disposal for enlarging the forces necessary for carrying "the leaves of the tree of life" into every known part of the world. These claims are emphasized by the fact that our efforts are not confined to our own city, but extend to the whole world. We are co-operating with the Parent Society in extending its operations throughout the vast territory of our own country, into Mexico, South America, Europe, Africa, and the Islands of the Sea. Every Bible we send out is a key that opens a door into a new field, and thus increases the demand for the good seed of the word. Never were there so many openings as at present, or so many opportunities for helping our hearts in a sympathetic touch with the pressing needs of a dying world. Shall we, who enjoy the light, withhold the lamp from the millions sitting in darkness?

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to man benighted
The Lamp of Life deny?"

It is with gratification, however, that we are able to report that at a recent meeting measures were taken for canvassing our city, and offering the word of God to every family and individual that are not in possession of this precious treasure. An agent has been appointed, and at an early day will enter upon this important work; and it is hoped that during the coming winter our city, that has recently been growing in population, will be entirely supplied with the Scriptures.—*Extract from Report.*

THE following is the action of the late General Conference of the Freewill Baptist Church, held at Harper's Ferry, Virginia:

In view of the great work and pressing needs of the American Bible Society and its vital relation to the work of churches at home and abroad, we recommend: (1) That our families, churches, and Sabbath schools avail themselves of the liberal terms of the American Bible Society, and furnish a more abundant supply of Bibles in the homes and churches of the denomination. (2) That our pastors and churches be advised to co-operate with those of other denominations in sustaining the Bible cause by their sympathies, prayers, and benevolent offerings. (3) That the reports of the American Bible Society be read

and studied with greater diligence and care, as a means of extending the horizon of our vision, widening the range of our thought, and quickening our zeal for promoting the great mission of the church, the evangelizing of the world.

MISCELLANEOUS.

THE BIBLE.

Portion of an address delivered by Wm. Lee, Esq., Marysville, Ohio.

The Bible answers some questions of primary importance to every human soul, which cannot be answered independently of its teachings.

To every thoughtful mind, several questions of deep and abiding interest occur and recur, and by their own importance are pressed upon the mind for satisfactory answers. These questions have been stated thus: Whence came I? Where am I? What am I? Whither am I going? They demand separate answers, while at the same time they come before the mind in such relations to each other as to involve complex questions, the answers to which demand of the mind a wide scope in the contemplation of what they conjointly embrace. None of these questions can be answered, in their most important aspects, independently of the Bible.

We may explore the whole realm of human science and philosophy, and all the literature of all countries of all the centuries, since the beginning of human life, only to discover that what we want to know we cannot learn from these sources; that they cannot answer for us one of the inquiries propounded, and for the reason that these questions reach back to a first cause.

If we knew the whole history of the generations of men back to the progenitors of our race, uninspired history does not tell us how they came to appear on our theatre of action.

If we knew all that science teaches of our earthly home, and its relations to the sun, the planets, the milky way, and the far-off nebulae in the heavens, there would remain unanswered the question of the origin of this scene of beauty and sublimity.

If we knew all that physiology and anatomy and mental philosophy have taught or can teach, concerning the constitution of man in his threefold nature—physical, intellectual, and moral; and were informed of all that the history of the action of men teaches, concerning their capabilities and achievements; if we knew all that the zealous and inquisitive biologists of modern times can tell us of the life-principle that is in man, there would still remain the most important fact, concerning what we are, untold.

As to the question "whither are we going?" without the light of the Bible the only answer we could find would be, "to the grave; life is a journey to the grave."

Looking now into the Bible, the first words that meet our eyes are, "In the beginning God created the heaven and the earth," and a little farther on we read that God created man in his own image. Thus these declarations inform us that we came into this world, and that the world in which we live, with all its grand surroundings, came into existence through the creation of God. These declarations place before our

minds a creative being as the source of the beginning of the human race, as also of their home and surroundings, immediate and remote, and they include an intimation of what man is in his mental and moral endowments.

A MISSIONARY PSALM.

PSALM LXXXVII.

The Lord his church has founded
Upon his holy hills,
Where his abiding presence
Its courts with glory fills.
He loves his people's dwellings
And guards them day and night,
But in the gates of Zion
He takes supreme delight.

City of God, how glorious
The things of thee foretold!
How great this word of promise—
The ages shall unfold!—
“ Each fierce and alien nation
Shall yet acknowledge me,
And I confess them children,
All born anew in thee.”

Soon shall it be recorded
Of each and every one,
That life forever lasting
In Zion was begun.
That glorious day to hasten,
The Lord himself, Most High,
Will firm his church establish
And bring the nations nigh.

And when his saints he numbers
And writes his people down,
Their birth in thee, O Zion,
Shall be their high renown.
The singers and the dancers,
With shouts of jubilee,
Will sing—“ O Zion glorious,
My springs are all in thee.”

—Edward A. Collier.

BIBLE SOCIETY RECORD.

NEW YORK, DECEMBER 19, 1889.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, December 5th, 1889; Hon. Enoch L. Fancher, LL.D., President, in the chair.

Religious services were conducted by Secretary Hunt.

On recommendation of the Committee on Distribution, grants and consignments of books were made to various correspondents at home and abroad, the aggregate value being about \$4,766. Funds were also granted to the amount of fifty dollars for work in Finland.

Among the communications from foreign lands submitted to the Board, were letters from Mr. Tucker, at Manaos on the Amazon, 3,000 miles away from Rio de Janeiro; from Mr. Milne, giving an account of the annual meeting of the Methodist Episcopal Mission at Buenos Ayres, presided over by Bishop Walden; from Mr. Touzeau, of Medellin, U. S. C., stating that the first book asked for on his arrival there was the Bible; from the Bible and Tract Soci-

ety of Hayti, describing plans for evangelical work, and asking assistance; from Mr. Reading, of the Gaboon Missions, sending a remittance in return for Mpongwe Bibles; and from Mr. Doane, of Micronesia, Oct. 13th, acknowledging the receipt of a full supply of Spanish and Ponape Scriptures.

Three Bible societies were recognized as auxiliary in the State of Iowa; two in Alabama, and one in each of the States of Georgia, Kansas, Kentucky, Missouri, Michigan, Montana, Nebraska, Ohio, South Dakota, Texas, and West Virginia.

The issues from the Bible House during the month of November were 88,441 copies; issues since April 1st, 616,573 volumes.

Societies Recognized as Auxiliaries, December, 1889.

With Names and Post Office Addresses of Corresponding Secretaries.
Bessemer B. S., Ala., Joseph M. Reynolds, Bessemer.
Gaylesville B. S., Ala., H. P. Little, Gaylesville.
Marshallville B. S., Ga., W. H. Rice, Marshallville.
Mahaska Co. Welsh B. S., Iowa, D. J. Morris, Givin.
Mitchellville & Vic. B. S., Iowa, H. C. Rosenberger, Mitchellville.
Perry B. S., Iowa, H. T. Munn, Perry.
Jewell Co. B. S., Ks., N. M. Read, Mankato.
Bell Co. B. S., Ky., Frank Marimon, Pineville.
Gogebic Co. B. S., Mich., Rev. J. Evans, Ironwood.
La Belle B. S., Mo., L. D. Dameron, La Belle.
Yellowstone Co. B. S., Mon., Rev. S. A. Wallace, Billings.
Perkins Co. B. S., Neb., R. A. Barnes, Grant.
Conneaut & Vic. B. S., Ohio, Mrs. F. M. Carlin, Conneaut.
Rapid City B. S., S. Dak., F. H. Whitfield, Rapid City.
Mills Co. B. S., Texas, C. P. Beaty, Goldthwaite.
Davis & Vic. B. S., W. Va., William Hough, Davis.

◆◆◆
Deceased Director.

Henry G. De Forest, Cold Spring Harbor, N. Y.

◆◆◆
Deceased Members.

Rev. Robt. B. Anderson, D.D., Morganton, N. C.
Rev. F. S. De Hass, D.D., Wheeling, W. Va.
William Smith, Willsboro, N. Y.
Rev. Lorenzo W. Blood, Willimantic, Ct.
Rev. Pomeroy Wright, Trenton, N. Y.
Rev. Nathaniel G. Allen, Auburndale, Mass.
Joseph McLaren, Brooklyn, N. Y.
Rev. John Jay Pomeroy, D.D., Chambersburg, Pa.
David G. Hervey, Dunlap, Ill.
J. Enders Voorhees, Amsterdam, N. Y.
Mrs. Dorothy Guthrie, York, N. Y.
Rev. Abel Ford, Gloversville, N. Y.
Rev. Samuel Findley, D.D., Roxabell, Ohio.
Rev. Chester W. Turner, Hartford, Wis.
Mrs. Eliza H. Taintor, New York.
Mrs. Eliza A. Stover, Akron, N. Y.
Edwin F. Brewster, Bridgeton, N. J.
Archibald Madden, East Albany, N. Y.
Mrs. Mary A. Townsend, Sheffield, Mass.
Prof. Cyrus F. Hill, Milwaukee, Wis.
Samuel Hopkins, Naugatuck, Ct.
Mrs. Thomas Denny, New York.
Mrs. Anna A. Saxton, New York.
Clermont Livingston De Peyster, Philadelphia, Pa.
Mrs. Mary R. Daniels, Essex Junction, Vt.
Martin Farquhar Tupper, Sydenham, Eng.
George McChain, Ithaca, N. Y.
Mrs. Julia Porter, Niagara Falls, N. Y.
Rev. Thos. D. Bell, D.D., Scottsville, Va.
Mrs. James Y. Elmendorf, Millstone, N. J.
Mrs. Marietta Webber, Chittemango, N. Y.
Mrs. Emeline Barringer, East Greenbush, N. Y.
Wm. A. Livingston, Guilderland Centre, N. Y.
Mrs. Michael H. Smith, Albany, N. Y.
Jonathan J. Schindler, Baltimore, Md.
Mahlon Smith, Flemington, N. J.
Rev. Ransom Hawley, Terre Haute, Ind.
Henry Crocker, Le Roy, N. Y.

Summary of District Superintendents' Reports for the month of October, 1889.

Number of District Superintendents reporting.....	20	Value of books sold.....	\$2,689 12	\$706 30
Auxiliaries Branches, etc., visited.....	165	Number of books distributed gratuitously.....	1,851	754
Anniversaries attended.....	61	Value of books distributed gratuitously.....	\$364 92	\$153 27
New Societies and Committees formed.....	6	Contributions received.....	126 07	581 83
Sermons and Addresses delivered for the Bible cause	191			
Letters sent.....	1,695			
Miles travelled on official duty.....	26,601			
Donations and subscriptions secured for Bible cause	\$2,517 43			

Summary of Bible Distribution in October, by 63 Colporteurs and 20 County Agents reporting.

Colporteurs. Co. Ag'ts.	
Days of service.....	1,211
Miles travelled.....	5,935
Families visited by them.....	12,369
Families found without a copy of Scriptures	2,995
Families supplied by sale or gift.....	701
Destitute individuals supplied in addition.	360
Number of books sold.....	1,508

Receipts from sales in twelve months.....	\$3,841 19
Receipts from collections and donations.....	3,720 48
Paid American Bible Society on book account.....	3,378 79
Paid American Bible Society on donation account.....	2,526 48
Expended on their own fields.....	1,239 87
Value of books donated.....	465 79
Value of stock on hand at date.....	6,206 29
No. of these auxiliaries reporting general operations	10
Collecting and distributing Agents employed.....	10
Families visited by them.....	7,317
Families found destitute.....	612
Destitute families supplied.....	518
Destitute individuals supplied in addition.....	315
Sabbath and other schools supplied.....	3

Summary of 55 Annual Reports of Auxiliary Societies, received in November, 1889.

Receipts from sales in twelve months.....	\$3,841 19
Receipts from collections and donations.....	3,720 48
Paid American Bible Society on book account.....	3,378 79
Paid American Bible Society on donation account.....	2,526 48
Expended on their own fields.....	1,239 87
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Destitute families supplied.....	518
Destitute individuals supplied in addition.....	315
Sabbath and other schools supplied.....	3

RECEIPTS IN NOVEMBER, 1889.

LEGACIES.

Cady, Maria L., late of Providence, R. I.	\$3,000 00
Folsom, Alexander, late of Bay City, Mich.	5,000 00
Miller, Anna E., late of Jersey City, N. J.	2,000 00
Phelps, Isaac N., late of New York...	4,750 00
	\$14,750 00

CHURCH COLLECTIONS.

ALABAMA.	
Collections from Sunday Schools....	\$65 80

ARKANSAS.	
Ref's Bluff, Ebenezer Assoc. Ref. Pres. Ch.	5 00

Waukegan, Meth. Ep. Ch. South....	4 35
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CALIFORNIA.	
California Conf., Meth. Ep. Ch.	74 05

" German Meth. E. Mission Conference.	6 00
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COLORADO.	
Colorado Conf., Meth. Ep. Ch.	98 00

CONNECTICUT.	
Fairfield, First Cong. Ch.	15 00

FLORIDA.	
Collections from Sunday Schools....	10 00

GEORGIA.	
Atlanta, Park St. Meth. E. Ch. South..	14 30

EDgewood, Meth. Ep. Ch. South....	8 85
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INDIANA.	
Indiana Conf., Meth. Ep. Ch.	129 10

North Indiana Conf., Meth. Ep. Ch.	1 00
South East Ind. Conf., Meth. Ep. Ch.	60 25

KENTUCKY.	
Kentucky Conf., A. Meth. Ep. Ch....	7 10

LOUISIANA.	
Lisbon, Meth. Ep. Ch. South....	29 25

" Baptist Ch.	2 00
Natchitoches & Newtown, M. E. Ch....	1 00

New Orleans, Napoleon Ave. Pres. Ch.	23 15
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MAINE.	
Orono, Meth. Ep. Ch.	1 00

MASSACHUSETTS.	
Boston, Bedford Pres. Ch.	2 50

MINNESOTA.	
Little Falls, Cong. Ch.	3 48

MISSISSIPPI.	
Holly Springs, Baptist Ch.	5 00

" Pres. Ch.	13 75
" " Meth. Ep. Ch. South..	15 70

" " Episcopal Ch.	2 50
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GIFTS FROM INDIVIDUALS.

A Lady member of Central Pres. Ch., Louisville, Ky.	\$30 00
A Friend, Matteawan, N. Y.	40 00
Brown, Mrs. A. S., New York.	80 00
Craig, Rev. A., Lime Springs, Iowa.	1 00
Collections by Colporteurs.....	276 75
" at Louisiana, Mo.	30 00
" " Cameron, Mo.	25 00
Davies, A. T., St. Louis, Mo.	2 50
Fleming, William, New York.	5 00
Frohme, H., Freelandville, Ind.	5 00
Gilson, E., Sycamore, Ill.	150 00
Goss, Charles P., Oberlin, Ohio.	80 00
Hoskins, R., India.	4 08
Honeyman, W. E., Plainfield, N. J.	5 00
Jones, J. C., Morristown, N. J.	45 00

AUXILIARY SOCIETIES.

Credited as Donation. on Account.	
Alabama...	\$244 03
Atkins, Ark.	7 00
Atchison Co., Ks.	9 20
Auburn Female, N. Y.	\$80 00
Ashtabula Co., Ohio.	25 00
Ashtabula Co., (by Rome Branch) Ohio.	20 00
Alliance, Ohio.	91 91
Abilene, Texas.	40 10
Bessemer, Ala.	45
Boone Co., Ark.	26 87
Bradley Co., Ark.	40 72
Beadle Co., Dak.	19 28
Brookings Co., Dak.	7 65
Banks Co., Ga.	2 50
Baldwin Co., Ga.	34 00
Burke Co., Ga.	49 32
Brooklyn, Iowa.	12 09
Bremer Co., Iowa.	51 00
Buchanan Co., Iowa.	75 00
Breckenridge Co., Ky.	74 09
Boone Co., Ky.	26 93
Boyle Co., Ky.	217 05
Bessemer Bible Com., Mich.	25 00
Burchard, Neb.	5 00
Broome Co., N. Y.	105 98
Butler Co., Ohio.	8 11
Buckskin Valley, Ohio.	82 06
Belleview Female, Ohio.	30 00
Bristol & Goodson, Tenn.	100 00
Burleson Co., Texas.	45 00
Central, Ark.	23 14
Codington Co., Dak.	51 50
Chattanooga Co., Ga.	4 20
Chicago, Ill.	441 68
Carroll Co., Ill.	39 88
Cass Co., Ill.	15 61
Cloud Co., Ks.	45 00
Clay Co., Ks.	4 62
Cottonwood Co., Minn.	14 60
Crow Wing Co., Minn.	30 29
Cleveland & Vicinity, Ohio.	200 00
Champaign Co., Ohio.	50 00
Charleston, S. C.	100 00
Crawford Bible Com., Tex.	15 00
Coryell Co., Tex.	40 75
Cairo & Vicinity, W. Va.	8 80
De Kalb Co., Ind.	32 93
Douglas Co., Ks.	62 50
Dade Co., Mo.	9 80

	Credited as Donation. on Account.		Credited as Donation. on Account.		Credited as Donation. on Account.		Credited as Donation. on Account.
Dowagiac, Mich.....	\$29 54	Guildford Co., N. C.....	\$26 61	Long Island, N. Y.....	\$530 00	\$500 00	
Douglas Co., Neb.....	75 00	Gallia Co., Ohio.....	15 79	Lincoln Co., Tenn.....		40 00	
Delaware Co., Ohio.....	50 00	Greenville Co., S. C.....	\$60 00	Lewis Co., W. Va.....	20 50	80 70	
Doddridge Co., W. Va.....	13 23	Gibson Co., Tenn.....		La Crosse Co., Wis.....		220 00	
Dodgeville, Wis.....	5 09	Hart Co., Ga.....		Madison Co., Ga.....		13 87	
Darlington Bible Com., Wis.....	15 49	Habersham Co., Ga.....		Marathon, Iowa.....		2 22	
Dane Co., Wis.....	30 00	Henry Co., Ill.....		Montgomery Co., Ind.....		40 94	
Dodge Co., Wis.....	37 10	Humboldt Co., Iowa.....		Mason City, Ill.....		1 90	
Eufaula, Ala.....	\$10 15	Hamilton Co., Iowa.....		Montebello, Ill.....	10 00	6 00	
Evans & Vicinity, Col.....	30 00	Harrison Co., Ky.....		Macon Co., Ill.....		100 00	
El Paso Co., Col.....	86 50	Hamilton Co., Mo.....		McLean Co., Ill.....		84 00	
Elbert Co., Ga.....	27 80	Henry Co., Mo.....		Massachusetts.....		1,750 60	
Eddyville, Iowa.....	14 08	Huron Co., Ohio.....		Marshall & Kitson Co., Minn.....		42 15	
Fremont Co., Col.....	85 15	Hamilton Co., Tenn.....		Martin Co., Minn.....	5 00	5 25	
Faulk Co., Dak.....	25 00	Harrison Co., W. Va.....	19 05	Middlesex Co., N. J.....		408 11	
Floyd Co., Ind.....	9 00	Ipswich, Dak.....		Mercer Co., N. J.....	138 99		
Franklin Co., Ks.....	32 00	Ida Co., Iowa.....		Mt. Morris, N. Y.....		30 00	
Franklin Co., Mass.....	29 70	Ionia Co., Mich.....		Muskingum Co., Ohio.....		129 87	
Freeborn Co., Minn.....	39 09	Iredell Co., N. C.....		Maury Co., Tenn.....		90 99	
Faribault Co., Minn.....	22 50	Jefferson Co., Ala.....		Mills Co., Texas.....		30 00	
Fenton, Mich.....	30 36	Jackson Co., Ark.....		Mineral Point, Wis.....		9 64	
Fillmore Co., Neb.....	2 00	Jefferson Co., Ark.....		Norcross, Ga.....		3 00	
Fayette Co. (Washington, Ohio).....	23 73	Jackson Co., Minn.....		Nobles Co., Minn.....		61 73	
Greensboro, Ala.....	82 94	Jefferson Co., N. Y.....		Niagara Co., N. Y.....		21 30	
Gordon Co., Ga.....	24 00	Johnson Co., Texas.....		Newburgh, N. Y.....		301 42	
Greene Co., Ga.....	15 79	Key West, Fla.....		Ohio Co., Ind.....		1 65	
Gogebic, Mich.....	27 33	Knoxville, Tenn.....		Osage Co., Ks.....		35 00	
Greene Co., Mo.....	115 50	Lonoke & Vic., Ark.....		Osborne Co., Ks.....		30 00	
Gloucester Co., N. J.....	100 00	Las Animas Co., Col.....		Olmsted Co., Minn.....		15 00	
Greene Co., N. Y.....	23 66	Ligonier & Vicinity, Ind.....	15 83	Oregon.....		337 20	
		Loudon and Laurel Co., Ky.....					

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Corporators.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	14,750 00	1,123 60	2,908 82	945 03	51 77	5,231 95	943 82	53 75	.....	1 50	\$	\$ 26,010 24
Transfers.....	.....	.....	2,144 07	.....	.....	63 26	.....	.....	.....	14 75	2,222 08	

From Auxiliaries.....											806 71	13,704 56
" The Trade.....											12 83	2,948 39
" Rents.....												4,444 32
" Investments subject to Life Interest.....												76 00
" Interest on Available Funds.....												18

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.		Miscellaneous.	
Cash.....	.....	2,634 71	599 74	.....	.....	9 93	
Transfers.....	26,008 12	497 25	.....	768 05	.....	2 80	27,276 23
Total Transfers.....							29,817 84
" Cash Receipts.....							50,423 07
Cash Balance from October.....							36,888 65

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$87,316 72

FOR NOVEMBER, 1889.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- siony & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.	
Cash	2,807 69	4,507 15	6,575 70	1,500 00	119 99	202 28	.....	.....	.....	.....	\$ 15,712 81
Transfers...	....	....	....	....	351 52	....	2,503 50	1,383 85	565 60	1,308 42	6,112 79

Auxiliaries—Value of Books Supplied, &c....

The Trade— " " " " 2,777 63 39 57

Books for the Blind on Account of Burr Legacy Income

Bible House Expenses.

General Salaries and Expenses...

Interest on Life Investment

Sinking Fund Account

Building Alterations...

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DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Building Repairs & Expenses.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.
							Boxes, Cartage, Postage, etc.	Value of Books re- turned.	Miscel- laneous.	
Cash.....	12,085 51	12,000 09	121 56	812 31	18 25	503 81	402 25	....	5 00	....
Transfers..	....	....	....	....	....	75	....	28 94	....	2,274 49

Total Transfers

"Cash Disbursements"

Cash Balance forward to December-

N. B.—The amounts in **ITALIC** type are not actual cash transactions, but necessary payments by transfer as between the different Departments to show the net result of each.

| \$87,316 72

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding
REV. ALEXANDER MCLEAN, D.D.....	Secretaries.
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnevile, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D. Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MC LAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETT, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, *for sale and gratuitous distribution.*

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1889, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.